



Reconstructing Reflective-Habitulative Islamic Pedagogy in Pesantren: Integrating Ta'lim, Ta'dīb, and Ta'wīd in the Formation of Santri Spirituality and Scholarly Ethos

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Abstract

Studies on pesantren education generally treat kitab instruction, adab, habituation, discipline, and ta'zīr as separate themes. Consequently, the mechanisms that connect knowledge, habituation, corrective practices, and students' awareness have rarely been formulated within a unified pedagogical framework. This article reconstructs a reflective-habitulative Islamic pedagogy to explain the process of value internalization from supervision-based compliance toward self-regulation. This study employs a qualitative approach using library research. Primary sources comprise foundational works on Islamic education and pedagogical theories brought into dialogue with the pesantren tradition, while secondary sources include empirical studies on pesantren and policy documents on digital education. The literature was identified, selected on the basis of relevance and traceable metadata, critically examined, extracted, and subsequently analyzed through thematic-conceptual analysis using deductive-inductive coding, cross-source comparison, and conceptual synthesis. The trustworthiness of the analysis was maintained through source triangulation, source criticism, and citation cross-checking. The analysis yields three main findings. First, ta'lim, ta'dīb, and ta'wīd function effectively as mechanisms of internalization when they are interconnected through reflection: knowledge provides a basis for judgment, adab offers ethical orientation, habituation stabilizes conduct, and reflection transforms experience into self-improvement. Second, rules, supervision, and ta'zīr acquire pedagogical significance when positioned as gradual scaffolding toward self-regulation rather than as the ultimate goal of maintaining order. Third, the outcomes of the model are reflected in a form of spirituality associated with self-control and in a scholarly ethos characterized by perseverance, source accuracy, openness to correction, and responsible use of technology and artificial intelligence. This reconstruction proposes a cyclical framework of knowing, understanding, meaning-making, practicing, habituating, reflecting, and improving as an integrated lens for understanding pesantren education.

Keywords: reflective-habitulative pedagogy; ta'lim; ta'dīb; ta'wīd; pesantren; self-regulation; spirituality; scholarly ethos.

Abstrak

Kajian pendidikan pesantren umumnya menempatkan pengajaran kitab, adab, pembiasaan, disiplin, dan ta'zīr sebagai tema yang berdiri sendiri, sehingga mekanisme yang menghubungkan pengetahuan, kebiasaan, koreksi, dan kesadaran santri belum banyak dirumuskan sebagai satu konstruksi pedagogis. Artikel ini merekonstruksi pedagogi Islam reflektif-habitulatif untuk menjelaskan proses internalisasi nilai dari kepatuhan berbasis pengawasan menuju regulasi diri. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Sumber primer mencakup karya dasar mengenai pendidikan Islam dan teori pedagogi yang didialogkan

dengan pesantren, sedangkan sumber sekunder berupa artikel penelitian pesantren dan dokumen kebijakan pendidikan digital. Literatur ditelusuri, diseleksi berdasarkan relevansi dan keterlacakan metadata, dibaca secara kritis, diekstraksi, lalu dianalisis melalui analisis tematik-konseptual dengan pengodean deduktif-induktif, perbandingan antarsumber, dan sintesis konseptual. Keabsahan dijaga melalui triangulasi sumber, kritik sumber, dan pemeriksaan silang sitasi. Hasil analisis menunjukkan tiga temuan. Pertama, ta'lim, ta'dib, dan ta'wid bekerja efektif sebagai mekanisme internalisasi ketika dihubungkan oleh refleksi: ilmu memberi dasar penilaian, adab memberi orientasi etik, pembiasaan menstabilkan tindakan, dan refleksi mengolah pengalaman menjadi perbaikan. Kedua, tata tertib, pengawasan, dan ta'zir memperoleh fungsi pedagogis apabila diposisikan sebagai penyangga bertahap menuju regulasi diri, bukan sebagai tujuan akhir ketertiban. Ketiga, keluaran model tampak pada spiritualitas yang berhubungan dengan pengendalian diri dan pada etos keilmuan yang ditandai ketekunan, ketelitian sumber, keterbukaan terhadap koreksi, serta tanggung jawab menggunakan teknologi dan kecerdasan artifisial. Rekonstruksi ini menghasilkan siklus mengetahui, memahami, memaknai, mempraktikkan, membiasakan, merefleksikan, dan memperbaiki sebagai kerangka untuk membaca pendidikan pesantren secara terpadu.

Kata kunci: pedagogi reflektif-habituatif; ta'lim; ta'dib; ta'wid; pesantren; regulasi diri; spiritualitas; etos keilmuan.

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Introduction

Pesantren educate their students (santri) through learning spaces that extend beyond the classroom. Kitab study sessions, congregational prayer, khidmah, student organizations, dormitory life, the allocation of duties, and relationships with kiai and ustaz form an educational environment that operates for almost the entire day. This characteristic means that religious knowledge does not remain material to be memorized; it continually encounters the experience of communal living. The kitab tradition provides a structure of knowledge, while the organization of pesantren life provides the arena in which that knowledge is tested through time management, the fulfillment of entrusted responsibilities, receptiveness to correction, and relationships with others. Classical literature on pesantren has long shown that the authority of the kiai, scholarly tradition, and communal life are interrelated elements in the formation of santri (Dhofier, 1982). Studies of kitab kuning likewise show that learning in pesantren concerns not only the content of texts but also how they are read, how explanations are received, and how understanding is accounted for (Yusri, 2019).

The close relationship between instruction and experience gives pesantren considerable potential for value internalization. Santri do not merely learn trustworthiness, patience, adab, or responsibility as concepts; they confront them in

concrete situations: completing assigned duties while tired, caring for shared belongings, sharing space with people of different temperaments, reviewing lessons they have not yet understood, or accepting decisions that do not always accord with their preferences. In the Islamic educational tradition, knowledge is not separated from the proper positioning of oneself toward teachers, sources, oneself, and others. Adab, therefore, cannot be reduced to formal courtesy; it functions as an ethical orientation for the use of knowledge (Al-Attas, 1980; Noer & Sarumpaet, 2017). At this point, pesantren life can be understood as an intersection between the transmission of knowledge and the formation of dispositions that are continually tested in everyday action.

Behavioral orderliness, however, is not synonymous with value internalization. Santri may attend congregational prayer because attendance is recorded, participate in night study because administrators make rounds, complete assigned duties because of the threat of sanctions, and display politeness because an authority figure is present. Outwardly, such behavior meets institutional standards, yet the reasons sustaining it may still lie outside the santri themselves. The distinction between compliance and awareness becomes visible when control is reduced: habits that have been accepted as responsibilities tend to endure, whereas behavior supported only by supervision easily weakens. Studies of punishment and regulations in pesantren show that sanctions can maintain order, but their educational value depends on how consequences are connected to wrongdoing, responsibility, and the process of improvement (Ma'arif & Kartiko, 2018; Rahmatullah, 2021). The academic problem, therefore, is not whether pesantren possess rules and routines, but how these mechanisms move from external control toward self-regulation.

Institutional structures remain necessary because santri enter pesantren with different ages, family backgrounds, habits, and capacities for self-management. Schedules, attendance systems, the allocation of duties, supervision, and consequences for violations function as scaffolding for those who are not yet able to maintain a stable rhythm independently. The hidden curriculum of pesantren also operates through repetition, exemplarity, the distribution of responsibility, and disciplinary mechanisms embedded in daily life (Husna & Hamid, 2025). Problems arise when orderliness is treated as the final measure of educational success. A low number of violations does not automatically show whether santri understand the rationale for rules, can recognize the effects of their actions, and continue to fulfill responsibilities without the gaze of a

supervisor. Theories of self-regulation emphasize that mature behavior requires the capacity to plan, monitor, and evaluate action rather than merely respond to external consequences (Inzlicht et al., 2021; Zimmerman, 2002). Pesantren therefore require a framework capable of explaining the transition from structures that support behavior toward the capacity for self-management.

Previous research has produced rich interpretations, but these remain distributed across separate areas of focus. Studies of kitab kuning emphasize the transmission of scholarly traditions and methods of reading texts (Yusri, 2019); studies of adab highlight the relationship between knowledge, ethics, and character formation (Noer & Sarumpaet, 2017); hidden curriculum studies demonstrate the role of habits and discipline in shaping santri behavior (Husna & Hamid, 2025); while research on rules and punishment explains the function of sanctions in maintaining order and developing discipline (Ma'arif & Kartiko, 2018; Rahmatullah, 2021). At the same time, the digitalization of kitab indicates that pesantren learning environments are increasingly confronted with faster access to information, changes in medium, and new demands for assessing the authority of sources (Salsabila et al., 2024). These tendencies show that instruction, adab, habituation, discipline, and technology have been widely studied, but they are generally explained according to their respective functions.

This analytical separation leaves two areas insufficiently explained. First, the causal relationship between educational activities and outcomes is often drawn too directly: kitab study is assumed to produce a love of knowledge, congregational prayer is considered to form discipline automatically, and punishment is understood as a direct route to compliance. Yet the same activity can be undertaken with different motives, levels of understanding, and degrees of depth. Second, relatively few studies explain the mechanism that connects knowledge, ethical orientation, repeated action, evaluation of experience, and behavioral correction within a single process of internalization. Existing pesantren literature provides evidence for each element, but a construction is still needed to explain how these elements mutually correct one another when one of them becomes excessive. Without such a relationship, ta'lim may stop at the reproduction of knowledge, adab may narrow into gesture, habituation may become routine, and discipline may remain dependent on supervision.

This article uses ta'lim, ta'dib, and ta'wid to interpret three distinct but interconnected layers of education. Ta'lim refers to the formation of an epistemic

foundation through instruction, reading, explanation, and accountability for knowledge. Ta'dīb directs knowledge toward its proper place, so that intellectual competence is always connected to moral responsibility and adab toward sources, teachers, oneself, and others (Al-Attas, 1980). Ta'wīd – more precisely termed al-ta'wīd in some discourses of Islamic education – is used here as an operational category for habituation, not as a claim that it is a standardized term that historically formed a fixed trilogy with ta'līm and ta'dīb. This category refers to the process of stabilizing values through repeated action, practice, and the formation of habits; habituation as an educational method also occupies a place in modern Islamic educational thought (Quṭb, 1969). This terminological clarification is necessary so that ta'wīd is used analytically rather than merely as an Arabic equivalent whose conceptual basis is left unexplained.

These three elements remain insufficient unless the experiences of santri are revisited. Reflection functions as a mechanism that brings together what is known, what is done, the motives at work, the consequences that arise, and the corrective action that follows. Within the pesantren tradition, reflective functions can be found in muḥāsabah, murāja'ah, musyawarah, advice, teacher correction, and the evaluation of violations. Dialogue with Dewey (1938) and Kolb (1984) helps explain that experience does not automatically become learning; it must be processed, interpreted, and tested again in action. Reflection in pesantren, however, does not make subjective experience the final criterion of truth. Texts, scholarly chains of transmission, adab, the objectives of the Sharia, and the effects of actions on others remain epistemic and ethical boundaries. Reflection therefore does not replace ta'līm, ta'dīb, or ta'wīd, but connects the three so that habituation does not solidify into routine without awareness.

This gap provides the basis for reconstructing a reflective-habitulative Islamic pedagogy. The conceptual contribution proposed here is not the addition of a new method to the pesantren schedule, but the reorganization of relationships among mechanisms already embedded within it: instruction provides criteria for judgment, adab provides orientation, habituation tests values through repeated action, reflection assesses the quality of experience, and correction directs improvement. This framework is brought into critical dialogue with behaviorism, experiential learning, sociocultural constructivism, critical pedagogy, self-regulation, and restorative discipline. Behaviorism helps explain reinforcement and the role of the environment, but is insufficient for accounting for intention; experiential learning explains the processing of

experience, but experience is not the final arbiter of truth; sociocultural constructivism helps explain the formation of understanding through interaction and guided support, but the pesantren tradition continues to differentiate epistemic authority according to sources and chains of transmission; critiques of power test the misuse of authority, but do not require the abolition of pedagogical authority; while self-regulation clarifies autonomy, which in pesantren remains oriented toward social responsibility and accountability before God. Restorative discipline adds attention to impact, responsibility, and the restoration of relationships (Foucault, 1977; Freire, 1970; Morrison, 2007; Skinner, 1953; Vygotsky, 1978; Zimmerman, 2002).

This reconstruction is particularly relevant as pesantren confront a digital ecology that changes how santri seek answers, read sources, manage attention, and prepare assignments. Digitalization not only expands access to kitab and learning materials, but also increases the likelihood of decontextualization, dependence on summaries, and the use of artificial intelligence outputs without verification (Miao & Holmes, 2023; Salsabila et al., 2024). Based on this research gap, the study has three aims: first, to explain the integration of ta'lim, ta'dib, ta'wid, and reflection as a mechanism of value internalization; second, to reconstruct the functions of order, supervision, and ta'zīr so that they move from external control toward self-regulation; and third, to analyze the implications of this construction for the formation of santri spirituality and scholarly ethos within a digital ecology. These three aims structure the results and discussion so that the argument does not stop at an inventory of pesantren practices, but produces conceptual relationships that can be tested and further developed.

Method

This study employs a qualitative approach using library research. Library research was selected because the purpose of the study is not to measure the frequency of practices in a particular pesantren, but to reconstruct the conceptual relationships among instruction, adab, habituation, reflection, discipline, spirituality, and scholarly ethos on the basis of traceable sources. The research procedure follows principles of literature review that require transparency in search strategies, source-selection criteria, data extraction, and the synthesis process (Grant & Booth, 2009; Snyder, 2019). The scope of the literature includes theoretical books, journal articles, research findings on pesantren, and policy documents on digital education. Searches were directed to Google Scholar, Garuda, book catalogs and scholarly repositories, official publisher or journal

websites, and institutional documents issued by UNESCO and the OECD. Contemporary empirical sources from 2017–2026 were prioritized, while primary works and classical theoretical works were not restricted by publication year.

Data sources are classified as primary and secondary according to their proximity to the concepts being reconstructed. Primary sources include foundational works on Islamic education and adab, particularly Al-Attas (1980) and Quṭb (1969), as well as major works of pedagogical theory used as dialogue partners, including Skinner (1953), Dewey (1938), Freire (1970), Foucault (1977), Kolb (1984), Vygotsky (1978), Morrison (2007), and Zimmerman (2002). Official UNESCO documents on generative artificial intelligence in education and OECD reports on digital education are used as primary policy sources. Secondary sources include research articles on kitab kuning, adab, hidden curriculum, discipline, punishment, habituation, reflection, and the digitalization of pesantren learning. Literature in Indonesian, English, and Arabic is used provided that its metadata and content can be verified and that it is directly related to the research focus.

Source selection employed inclusion and exclusion criteria. Sources were included when they addressed at least one core concept of the study, contained arguments or findings that could be compared, possessed traceable bibliographic identities, and originated from academic publishers, scholarly journals, institutional repositories, or credible policy institutions. For empirical articles, more recent sources were prioritized without excluding older studies that occupy an important conceptual position. Sources were excluded when they were duplicative, mentioned pesantren only peripherally, lacked adequate metadata, could not be verified in terms of publication origin, or consisted of popular content with no function as either a policy document or an academic work. These criteria were also used to remove incomplete entries from the bibliography and to ensure consistency between in-text citations and the final reference list.

Data collection proceeded through seven stages: literature searching using combinations of keywords, source identification, screening by title and abstract, selection through reading relevant texts, critical reading, data extraction, and documentation in an analytical matrix. Keywords included Indonesian and English equivalents for pesantren, kitab kuning, ta'lim, ta'dib, ta'wid or habituation, discipline, ta'zīr, reflection, self-regulated learning, restorative discipline, spirituality, scholarly

ethos, digital learning, and generative AI. From each source, information was extracted concerning conceptual definitions, theoretical assumptions, forms of educational practice, mechanisms of supervision and habituation, the functions of correction or punishment, reported outcomes, limitations of the study, and implications for self-regulation and the use of digital sources. Documentation was understood as the systematic reading of documents rather than merely the collection of quotations (Bowen, 2009).

The data were analyzed through thematic-conceptual analysis using a deductive-inductive coding strategy. Initial categories were established from the research focus—*ta'lim*, *ta'dīb*, *ta'wīd*, reflection, order and *ta'zīr*, spirituality, scholarly ethos, and the digital context—and were expanded when the reading of sources revealed new relationships or categories. The analytical stages included familiarization, coding, thematic grouping, cross-source comparison, interpretation of relationships among concepts, comparative-conceptual analysis with behaviorism, experiential learning, sociocultural constructivism, critical pedagogy, self-regulated learning, and restorative discipline, followed by synthesis into a reflective-habituated construction; the thematic procedure refers to Braun and Clarke (2006). Trustworthiness was maintained through triangulation across types of sources, critical assessment of source authority, relevance, credibility, and currency, cross-checking metadata through DOI records or official websites, and cross-checking arguments across studies. Interpretive consistency was maintained by rereading the coding matrix against the three research foci and conducting a citation audit, so that each conceptual claim had source support and every reference in the bibliography was actually used in the manuscript.

Results and Discussion

The literature analysis produced three findings corresponding to the three research foci. The first finding explains the mechanism integrating *ta'lim*, *ta'dīb*, *ta'wīd*, and reflection in the process of value internalization. The second shows that order, supervision, and *ta'zīr* perform a pedagogical function when positioned as gradual scaffolding toward self-regulation. The third demonstrates that the outcomes of the model cannot be assessed solely through ritual compliance or cognitive achievement, but through the relationship among spirituality, scholarly ethos, and epistemic responsibility within a digital ecology. The discussion of each finding is organized

through a sequence of literature-synthesis results, interpretation, theoretical dialogue, comparison with previous studies, and conceptual synthesis.

Integrating Ta'lim, Ta'dīb, Ta'wīd, and Reflection as a Mechanism of Value Internalization

The literature synthesis indicates that instruction, adab, and habituation do not operate as separate pathways. Studies of kitab kuning position mastery of texts and reading methods as the foundation of scholarly tradition (Yusri, 2019); studies of adab emphasize that knowledge acquires educational direction only when it is connected to how individuals position themselves and treat others (Noer & Sarumpaet, 2017); while studies of the hidden curriculum show that schedules, duties, exemplarity, and repetition form relatively stable patterns of action (Husna & Hamid, 2025). These three tendencies lead to one finding: value internalization requires a relationship among what is known, the ethical standards used for judgment, and actions performed repeatedly. Weakness arises when one layer is treated as sufficient to represent the entire educational process.

Ta'lim occupies the epistemic layer. Kitab study introduces santri to vocabulary, rules, structures of argument, and the authority of sources that enable them to distinguish knowledge from mere opinion. Bandongan provides a model of reading and teacher explanation, sorogan requires individual preparation and allows direct correction, memorization provides foundational tools, murāja'ah maintains continuity, and musyawarah trains accountability in argumentation. These practices are not identical, but together they place santri within an intellectual discipline that demands precision. From the perspective of sociocultural constructivism, the formation of understanding through language, interaction, and guidance by more competent others can be read through Vygotsky (1978). In pesantren, however, this social process does not place all knowledge on an equal footing, because texts, chains of scholarly transmission, teacher authority, and disciplined reading remain instruments of verification. This reading is consistent with Yusri (2019) on the position of kitab kuning in the pesantren tradition and with Al-Attas (1980), who argues that Islamic education must preserve the relationship among knowledge, the order of meaning, and the formation of the human person in relation to knowledge.

The problem of ta'lim emerges when learning success is reduced to reading fluency, memorization, or the completion of a target number of kitab. Technical accuracy

remains necessary, but it does not yet show that the concepts learned function as tools for interpreting action. Santri may understand the definition of amanah without connecting it to dormitory responsibilities, know the prohibition against ghibah without examining how they speak to friends, or master differences of legal opinion without learning to suspend judgment. This finding repositions ta'lim: instruction is not merely an initial stage preceding character formation, but a source of criteria that is repeatedly recalled when santri interpret experience. Contextualization, therefore, does not mean replacing the kitab tradition with unrestricted conversation; it means bringing concepts from texts into concrete situations without detaching them from their sources and the discipline of reasoning.

Ta'dib provides an ethical orientation for this epistemic foundation. Adab toward teachers, kitab, time, and learning assemblies has a pedagogical function because it reminds santri that knowledge is acquired through relationships, effort, and responsibility. The literature synthesis, however, shows that adab can easily narrow into gesture when it is measured only through seating position, choice of language, or compliance in the presence of authority figures. Noer and Sarumpaet (2017) demonstrate the close relationship between the concept of adab and character formation; Al-Attas (1980) positions adab as the recognition and acknowledgment of the proper place within the order of knowledge and existence. From this perspective, the measure of adab must be broadened: courtesy toward teachers must be consistent with the way peers are treated, respect for kitab must be visible in the seriousness of reading, and the courage to express an opinion must be accompanied by a readiness to correct oneself.

Ta'wīd occupies the habituated layer. The term is used operationally to refer to repetition through which values acquire embodied form and rhythm. Schedules for congregational prayer, murāja'ah, night study, assigned duties, and khidmah reduce the dependence of action on mood. In Islamic education, habituation has a place as a method that forms dispositions through practice and repetition (Quṭb, 1969). Studies of the pesantren hidden curriculum reinforce the point that discipline is not taught only through explanation, but also through the organization of time, shared habits, exemplarity, and consequences (Husna & Hamid, 2025). Repetition, however, is ambivalent: it can stabilize habits, but it can also produce mechanical routines when santri do not understand the reasons and meanings that sustain them.

Behaviorism helps explain why a stable environment, reinforcement, and consequences can shape patterns of behavior (Skinner, 1953). This framework is useful for interpreting the early stages of habituation, particularly when santri have not yet developed the capacity for self-management. Observable change, however, is insufficient for assessing internalization. Two santri may both arrive on time, while one is beginning to understand responsibility and the other is merely avoiding sanctions. Here the limits of behaviorism become clear: pesantren pedagogy requires categories of intention, meaning-making, and responsibility that cannot be read entirely from external responses. Ta'wīd is therefore not identical to conditioning. It becomes education when repetition gradually opens space for ikhtiyār, namely the capacity to choose an action because the underlying value has been understood as a responsibility.

Reflection becomes the connecting mechanism that prevents ta'līm, ta'dīb, and ta'wīd from operating independently. Dewey (1938) and Kolb (1984) both position experience as material for learning that must be processed rather than as an event that is automatically educational. In pesantren, this function can occur through muḥāsabah, murāja'ah, musyawarah, advice, teacher correction, and conversations following a violation. Reflection forces experience to confront sharper questions: what happened, what basis should be used for judgment, why a particular action was chosen, who experienced its consequences, and what must be improved. In this pattern, experience does not stand above the text; rather, texts, adab, and social consequences are used to test how experience is interpreted.

Dialogue with experiential learning reveals both points of convergence and epistemological differences. The common ground lies in the assumption that experience needs to be revisited and translated into new action. The difference is that reflection in pesantren does not make the practical usefulness of experience or personal preference the final criterion. Chains of scholarly transmission, scholarly authority, the objectives of the Sharia, and responsibility toward Allah and other people continue to delimit interpretation. Santri are therefore not invited merely to ask, "What do I feel?" but also, "What criteria am I using?", "Does my understanding have a sound basis?", and "Who is affected by my actions?" The addition of these epistemic and normative dimensions distinguishes reflection from spontaneous introspection.

The relationship among the components can be formulated as a cycle of knowing, understanding, meaning-making, practicing, habituating, reflecting, and improving.

Knowing provides the content of instruction; understanding explains its reasons and limits; meaning-making connects knowledge to the situation at hand; practice tests decisions; habituation stabilizes action; reflection assesses motives, processes, and consequences; and improvement translates the results of evaluation into subsequent habits. This cycle is not always linear. Santri may return to a text after making a mistake, gain new understanding after experiencing consequences, or change a habit after receiving correction. This repetitive character is precisely suited to pesantren life, where santri encounter similar situations with high intensity.

The synthesis of the first finding shows the principal contribution of the reflective-habituated model: internalization is not located in a single method, but in the quality of the relationships among processes. Ta'lim without ta'dib can produce competence without ethical direction; ta'dib without ta'lim can become symbolic compliance; ta'wid without reflection risks producing order that depends on control; while reflection without habituation can easily stop at momentary awareness. By connecting all four, pesantren pedagogy is read as a circular movement among knowledge, moral orientation, habit, evaluation, and improvement. This finding provides the basis for reassessing the function of rules and ta'zīr: disciplinary mechanisms should not stand outside the process of internalization, but should help move the cycle toward self-regulation.

Reconstructing Order, Supervision, and Ta'zīr: From External Control to Self Regulation

The second finding shows that institutional order has a pedagogical function when it is positioned as a transitional structure. Literature on pesantren discipline demonstrates that rules, supervision, and sanctions are needed to maintain the rhythm of communal life and provide clear boundaries for santri (Husna & Hamid, 2025; Ma'arif & Kartiko, 2018; Rahmatullah, 2021). This function becomes problematic, however, when educational success is measured only by compliance while supervision is active. The reflective-habituated reconstruction therefore does not reject structure, but redirects its operation: from a mechanism that keeps santri continuously obedient to supervisors into scaffolding that gradually develops the capacity for self-regulation.

At the initial stage, detailed rules function as behavioral scaffolding. Santri who are not yet accustomed to waking before dawn, managing study time, caring for facilities, or fulfilling entrusted responsibilities need schedules, reminders,

consequences, and consistent models. Behaviorism provides a strong explanation of the roles of environment, repetition, and consequences in shaping patterns of action (Skinner, 1953). Reflective-habitulative pedagogy, however, rejects observable success as the endpoint. Punctuality must develop into the capacity to plan; attendance must develop into commitment; compliance with prohibitions must develop into the ability to assess consequences; and task completion must move from a response to supervision toward awareness of the rights of others.

Foucault (1977) provides a useful critical instrument for examining the possibility that behavior is organized for the supervisor's gaze. This critique is particularly relevant when attendance, inspection, and threat become the center of student guidance, making santri adept at displaying order without learning to make decisions. The application of a critique of power to pesantren, however, must be distinguished from the assumption that every hierarchy is identical with oppression. The authority of kiai, ustaz, and administrators has a pedagogical function insofar as it is grounded in knowledge, the entrusted responsibility of guidance, exemplarity, justice, and openness to correction. Freire (1970) likewise helps draw attention to the dangers of educational relationships that silence learners' voices, but dialogue does not mean that every rule must be renegotiated from the beginning. What is needed is an authority capable of explaining the basis of decisions and providing space for santri to understand their consequences.

Findings from previous studies show that punishment in pesantren is not monolithic. Ma'arif and Kartiko (2018) show that rules and punishment carry meanings related to culture, compliance, and the formation of behavior; Rahmatullah (2021) emphasizes the perspectives of santri and the educational function of imposed consequences. From this synthesis, ta'zīr cannot be understood adequately simply in terms of the severity of sanctions. Its pedagogical measure lies in the connection among the violation, its impact, the neglected obligation, and restorative action. A santri who neglects an assigned duty, for example, is more appropriately directed to complete the work and understand the burden shifted to others than to receive a punishment unrelated to the offense. Damage should be repaired, losses compensated, and injured relationships restored.

This orientation is closely related to restorative discipline because it places impact, responsibility, and restoration at the center of correction (Morrison, 2007). The pesantren context, however, adds another layer: restoration does not stop at rebalancing

social relationships. Wrongdoing is also connected to *tawbah*, correction of intention, and spiritual accountability. Dialogue after a violation therefore needs to help santri identify not only “which rule was violated,” but also “who was harmed,” “which entrusted responsibility was abandoned,” “what must be restored,” and “which habit needs to change.” A sanction acquires educational value when it returns the offender to responsibility, not when it merely adds suffering or displays power.

This approach simultaneously requires ethical limits on *ta’zīr*. Punishments that humiliate, endanger health, degrade dignity, or deny santri the opportunity to explain their circumstances cannot be justified in the name of discipline. Firmness remains possible, but it must be proportional, related to the form of the violation, consistent, accountable, and provide a path for re-engagement in *pesantren* life. The critiques of Foucault and Freire function here as tools for testing the misuse of power, not as reasons to abolish consequences. Authority gains pedagogical legitimacy precisely when rules are not applied arbitrarily and when educators are willing to distinguish between violations that appear similar but arise from different causes.

Reflection shifts the handling of violations from case administration toward the interpretation of patterns. Recurrent lateness may be related to sleep management, difficulty following lessons, accumulated assignments, or an inability to plan time. Repeated violations that are met only with increasingly severe sanctions without examining their causes risk producing temporary compliance or strategies for avoiding supervision. In the reflective-habituated model, corrective conversations are used to examine the sequence of decisions that produced the violation. Administrators continue to set boundaries, but santri are involved in identifying triggers, assessing consequences, and formulating concrete changes. Reflection, therefore, is not a substitute for firmness; it makes firmness more precisely targeted.

The ultimate direction of this process is self-regulation. Zimmerman (2002) defines self-regulation as the capacity to direct the learning process through planning, monitoring, and evaluation; Inzlicht et al. (2021) show that self-regulation involves coordinating goals, impulses, attention, and strategies. *Pesantren* extend this orientation because self-management is not directed solely toward individual success. Santri learn to manage time so as not to disrupt congregational activities, control their speech so as not to damage relationships, complete tasks so that burdens are not shifted to friends, and uphold *amanah* because actions are accountable both socially and spiritually. Self-

regulation in this model is therefore relational and normative, not merely a capacity to optimize performance.

The transition from external control to self-regulation needs to occur gradually. New santri may require more detailed rules, while santri who demonstrate consistency should be entrusted with responsibilities, given room to make decisions, and assigned responsibility for evaluating the results. Supervision is not removed abruptly, but reduced when indicators of independence emerge. The hidden curriculum of pesantren shows that responsibility, exemplarity, and discipline can be formed through organizational experience and daily life (Husna & Hamid, 2025). The reflective-habitulative model articulates the mechanism underlying this process: structure functions as scaffolding, reflection processes experience, and trust becomes a test of whether values continue to operate when supervision is reduced.

The synthesis of the second finding places ta'zīr and supervision inside the educational cycle rather than outside it. Rules establish boundaries, supervision supports habits at particular stages, violations provide data on the distance between knowledge and action, reflection interprets causes and consequences, consequences restore responsibility, and subsequent monitoring assesses whether change endures. Within this pattern, "order" is not the final outcome, but a temporary indicator of a deeper process. Success becomes visible when santri can maintain behavior without having to be constantly reminded. This reconstruction avoids two extremes at once: the romanticization of freedom without structure and educational guidance that relies on unlimited control.

Santri Spirituality and Scholarly Ethos in a Digital Ecology

The third finding shows that spirituality and scholarly ethos are two outcomes that converge in the capacity for self-regulation and accountability for one's choices. Pesantren literature demonstrates that ritual, study sessions, and communal life provide an intensity of education that is difficult to separate from the formation of behavior (Dhofier, 1982; Husna & Hamid, 2025). Yet the sheer number of religious activities or a high level of proficiency in reading kitab is insufficient for assessing internalization. The reflective-habitulative model shifts the measure from the frequency of activities to the quality of enduring action: the ability to exercise restraint, fulfill entrusted responsibilities, acknowledge mistakes, verify sources, accept correction, and maintain integrity when choices are no longer fully controlled by the institution.

Spirituality in this framework is not reduced to ritual intensity. Congregational prayer, Qur'anic recitation, wirid, fasting, and khidmah are important forms of habituation because they develop rhythm, endurance, and regularity of attention. Repeated ritual, however, acquires depth only when it is connected to changes in conduct. Congregational prayer can be reread through the capacity to respect time and shared interests; fasting through the control of speech and desire; and khidmah through a willingness to contribute effort without always seeking recognition. Reflection helps santri assess whether acts of worship transform their relationships with others. Spirituality is therefore not separated from self-discipline and social responsibility, but neither is it reduced to social ethics, because its orientation remains directed toward the relationship with Allah.

Ta'lim and ta'dib shape a scholarly ethos through the way santri treat knowledge. The kitab tradition demands slow reading, grammatical precision, careful examination of terminology, the recording of explanations, and a willingness to review. Yusri (2019) identifies kitab kuning as one of the supports of the pesantren intellectual tradition, while Noer and Sarumpaet (2017) emphasize that student adab is related to learning practices and character formation. From these two pathways, scholarly ethos cannot be measured simply by the number of kitab completed. It appears in the capacity to withhold conclusions, distinguish sources from interpretations, acknowledge the limits of one's knowledge, raise objections on clear grounds, and revise one's position when evidence demonstrates error.

The digital ecology places new pressures on this ethos. The digitalization of kitab expands access and facilitates searching, but at the same time changes the rhythm of reading and the relationship of santri to sources (Salsabila et al., 2024). Search engines, short videos, online databases, and conversational applications can accelerate the discovery of information, while notifications and switching between applications fragment attention. In this context, ta'wid no longer concerns only waking on time or attending study sessions. Habituation must also include the capacity to read texts in full, resist the impulse to switch tasks before understanding, record the provenance of information, and pause before circulating an answer. The discipline of attention becomes a new component of the scholarly ethos of pesantren.

Generative artificial intelligence intensifies this problem because systems can produce fluent answers without guaranteeing source accuracy or contextual

appropriateness. UNESCO emphasizes the need to preserve human agency, validate information, protect privacy, and use AI responsibly in education (Miao & Holmes, 2023). The OECD (2026) likewise positions AI literacy and human capacities as factors that determine whether technology strengthens or instead diminishes the quality of learning. For pesantren, the issue is not merely whether AI may or may not be used. The pedagogical question is whether santri continue to read sources, understand arguments, can identify which parts were assisted by technology, and are able to take responsibility for their own intellectual decisions.

Ta'dīb provides an ethical foundation for the use of technology. Santri need to distinguish quotations from kitab, teachers' explanations, friends' summaries, personal conclusions, and AI outputs. Machine-generated statements must not be attributed to scholars without verification; paraphrasing must not conceal the appropriation of another person's work; and the ease of generating text must not eliminate the responsibility to understand its content. Digital adab therefore does not stop at polite language. It includes honest attribution, tabayyun, respect for intellectual rights, data protection, a willingness to correct information that has already been shared, and transparency regarding technological assistance. This orientation extends adab from face-to-face relationships to relationships with sources, devices, and digital publics.

Reflection provides a means of evaluating the use of AI in the process, not only in the final product. Santri can be asked to explain the sources they used, their reasons for selecting references, the parts of the work assisted by technology, how outputs were checked, and what changes were made after verification. Learning journals, source-tracing records, and oral defenses of assignments can serve as instruments for determining whether santri understand their own paths of reasoning. This approach is more consistent with reflective-habitulative pedagogy than a total prohibition that is effective only while devices are unavailable. Restrictions may still be necessary in particular spaces and at particular times, but the long-term goal is the capacity to determine when technology is useful, when it becomes disruptive, and when its answers should be rejected.

In this context, self-regulation becomes the point of intersection between spirituality and scholarly ethos. The capacities to resist distraction, acknowledge ignorance, delay the circulation of information, verify sources, and avoid academic shortcuts are both epistemic and moral actions. Zimmerman (2002) explains the

importance of self-monitoring in the learning process; the pesantren model adds the dimensions of amanah and vertical accountability. Santri ask not only whether a learning strategy is efficient, but whether the ways in which knowledge is acquired and used can be held accountable. Here, scholarly ethos acquires spiritual depth, while spirituality is tested through concrete behavior in managing knowledge.

This finding also changes how the success of santri is evaluated. Examination scores, memorization, attendance, and the number of violations still provide information, but they do not capture the entire process. More relevant indicators include perseverance in completing readings, accuracy in citation, the courage to ask questions, openness to correction, the ability to explain the reasons behind decisions, consistency in fulfilling responsibilities without supervision, and transparency in using technology. These indicators do not have to be transformed into a complex new administrative system. They can be observed through teaching interactions, musyawarah, dormitory evaluations, post-violation conversations, and oral defenses of assignments. What changes above all is the educator's object of attention: from "was the activity completed?" to "how do santri understand it, carry it out, and account for it?"

The synthesis of the third finding confirms that spirituality and scholarly ethos do not emerge as two separate outcomes. They meet in the integrity of action. Spirituality is visible when worship produces self-control, a sense of responsibility, and a willingness to repair relationships; scholarly ethos is visible when knowledge is used carefully and humbly, with openness to correction and honesty toward sources. The digital ecology makes the need for this integration clearer because technology offers convenience while also creating temptations to shortcut the process. Reflective-habituative pedagogy responds not by rejecting technology entirely, but by strengthening habits, reflection, and adab so that digital convenience remains subject to the epistemic and spiritual responsibility of santri.

Implications for the Development of Pesantren Education

The reflective-habituative construction does not require adding new subjects or activities to an already dense pesantren schedule. Its primary implication lies in how existing activities are connected to the experiences of santri. Kitab study can preserve textual depth while incorporating contextual questions that bring the concepts of amanah, patience, sincerity, responsibility, and adab into issues involving dormitory life, organizations, the use of facilities, conflict, and digital decision-making. Muḥāsabah

and musyawarah can be directed toward concrete experience rather than only general advice. Reflection, therefore, does not become a separate additional session, but a way of rereading experience through knowledge and adab.

In the domain of discipline, rules need to be explained in terms of the interests they protect. Prohibitions against noise relate to the rights of others to study and rest; permission to leave relates to safety; assigned duties relate to the distribution of burdens; while rules governing digital devices relate to attention, privacy, and academic integrity. Ta'zīr should be proportionate and as closely connected as possible to the neglected obligation. Post-violation conversations can be used to identify causes, impacts, forms of restoration, and preventive measures. Administrators then monitor changes in habits rather than merely recording that a sanction has been completed.

In the digital domain, pesantren can develop rules that differentiate the time, purpose, and form of technology use. Electronic kitab, search engines, and AI can be used for preliminary searches, comparison of terms, or exercises, but santri must still identify sources, conduct verification, distinguish original texts from machine outputs, and disclose the use of AI when relevant. This approach is more educational than relying solely on prohibition because it prepares santri for situations in which pesantren control has diminished. Transparency of process also gives teachers a basis for assessing understanding rather than merely the fluency of the final product.

Evaluation of the model needs to attend to gradual development. Santri who still require structure should not immediately be judged as unsuccessful, while santri who have demonstrated consistency should be given greater trust. Forums for evaluating student guidance can examine patterns of violations, learning difficulties, changes in responsibility, the quality of source use, and the need for further support. Continuity among the direction of the kiai, the strategies of ustaz, the decisions of administrators, and the example of senior santri is important so that rules do not appear to be expressions of personal will. The success of the model is ultimately visible in reduced dependence on control and an increased capacity among santri to sustain values when supervision, schedules, or restrictions on devices are no longer dominant.

Conclusion

This study shows that value internalization in pesantren is not produced by instruction, habituation, or discipline in isolation, but through the integration of ta'līm, ta'dīb, ta'wīd, and reflection within a continuous pedagogical process. Ta'līm provides

the epistemic basis for understanding values, ta'dib directs knowledge toward ethical responsibility, ta'wid stabilizes values through repeated practice, while reflection connects knowledge and action by examining motives, consequences, and possibilities for improvement. Within this framework, rules, supervision, and ta'zīr function most effectively as transitional scaffolding that gradually shifts santri from externally regulated compliance toward self-regulation. The model therefore conceptualizes pesantren education as a cyclical movement of knowing, understanding, meaning-making, practicing, habituating, reflecting, and improving. Its pedagogical implication lies in repositioning spirituality and scholarly ethos as interconnected outcomes: spirituality is expressed through self-control, responsibility, and consistency beyond supervision, while scholarly ethos is manifested in perseverance, source accuracy, openness to correction, and accountable engagement with digital technology and artificial intelligence. Rather than requiring additional programs, this model suggests that existing pesantren practices can be strengthened by embedding reflective processes within learning, discipline, worship, organizational life, and the use of digital resources.

The conclusions of this study should nevertheless be read within the limits of its library-based and conceptual design. The proposed reflective-habituative model is constructed from theoretical works, previous empirical studies, and policy documents, and has therefore not yet been directly tested across different pesantren settings, institutional traditions, age groups, or patterns of santri supervision. The diversity of pesantren also limits any assumption that the relationships among ta'līm, ta'dīb, ta'wid, reflection, and self-regulation will operate uniformly in every context. Future research should therefore examine this model through ethnographic, multi-site, longitudinal, or mixed-method studies that trace how santri move from supervised routines toward relatively stable self-regulation over time. Further studies may also develop measurable indicators of reflective capacity, spirituality, scholarly ethos, and responsible use of artificial intelligence, while comparing how different models of leadership, discipline, curriculum, and digital governance influence the internalization process. Such empirical testing would clarify the contextual boundaries of the model and determine which components are most influential in sustaining values when institutional supervision is progressively reduced.

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